November 17
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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"The day cometh that they who will not hear the voice of the Lord, neither the voice of his servants, neither give heed to the words of the prophets and apostles, shall be cut off from among the people" (D. AND C. 1: 14).

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NINETY-SECOND SEMI-ANNUAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

PRESIDENT HEBER J. GRANT, presiding at the fourth session of the general conference, announced the opening hymn, "Do what is right." Prayer was offered by President Clarence Gardner, of Star Valley Stake. The second song was, "Praise to the man who communed with Jehovah."

President Charles A. Callis, of the Southern States mission, was the first speaker. He was followed by President Nicholas G. Smith, former President of the South African mission; President Heber C. Iverson, of the Northern States mission; and Elder Junius F. Wells, assistant Church historian.

President Joseph W. McMurrin, of the California mission, and of the First Seven Presidents of Seventies, referred to the peculiar conditions existing in California. Many people have made their homes there who have done so by reason of the climate, and because they can live wheresoever they choose. The populace is made up, to an extent, of itinerants, men and women who seem not to care much for religion. But on the other hand, he said, there is an element of God-fearing and sincere people, and the missionaries are able to make headway. He spoke of members of the Church sojourning in California, some briefly, some more or less permanently. Some of these are people who at home had not been taking active part in the Church, but who, as they sojourn away from home, are aroused to the necessity of living their religion. He related an incident of healing under the hands of the elders, wherein a man who had walked on crutches for years was made whole. "People there," said President McMurrin, "are giving liberally of their means to keep elders in the mission field. They are helping according to their substance, and elders who

otherwise would be obliged to return home are remaining, and doing the most efficient work of their entire period." To one engaged in missionary work the message of President Grant to the saints, to leave their sons and daughters in the mission field, is the paramount word. It is not the right or prerogative of fathers to suggest that their sons be released. When the Lord has touched the souls of young men and made them competent to preach the Gospel, it is their right to remain until they are released without any suggestion from home. President McMurrin said there are thousands of men in the Church, thirty, forty, or more years of age, who should be in the mission field with the boys and girls in their 'teens and early 20's. The responsibility rests upon middle-aged men to preach the Gospel. Notwithstanding financial stress, there is means in the land to provide for men of mature years and experience filling missions. He said he brought word to parents that their sons and daughters in the mission field are faithful to the trust reposed in them; that they are indeed men and women of God. He concluded by bearing his testimony to the truthfulness of the Gospel.

Edith Grant Young and Elma Young sang a duet, "Glory Forever," with violin obligato by Professor Willard Weihe, and organ accompaniment by Prof. Tracy Y. Cannon.

The next speaker, Elder Rulon S. Wells, of the First Council of Seventies, told of God's purposes in peopling the earth, and of placing Adam in the Garden of Eden and of giving him Eve as a helpmate, to multiply and people the earth. Responsibilities and obligations are placed upon all of God's children commensurate with their position and power. Responsibility rests upon those who hold sway and bear rule in the government of the land. If the citizenship is bad, the government is bad, and, conversely, if the citizenship is good the government will be good. No citizen has the right to complain of the government unless he himself has done his part. He has a right to vote for good men who will pass wholesome laws. What a privilege, he said, to live in a Republic, where the citizenship may rule through chosen representatives. Elder Wells said it is regrettable to see wholesome laws that have been enacted at the command of the citizenry violated with impunity. The law that prohibits the sale of intoxicating liquor was enacted in response to a demand of the great American people, and to see it wilfully and wantonly violated speaks not well for a great sovereign people. Comparing the responsibilities that rest on the citizens of the state and nation with the responsibilities that rest on the members of the Church, Elder Wells said both should be discharged with fidelity and zeal.

Elder J. Golden Kimball, of the First Council of Seventies, said he could not help thinking of the words of Elbert Hubbard: "If you want to reform the world, begin with yourself and there will be one rogue less." Elder Kimball said that throughout his thirty

years in the ministry he had endeavored to be honest and sincere. Too often, he said, members of the Church do not live the Gospel strictly, honestly. He recommended that Latter-day Saints read the Bible, the Book of Mormon, the Doctrine and Covenants and the Pearl of Great Price more and other books less. He did not disparage the good things that had been written, but the four standard works of the Church should be more extensively read and studied. He said that some years ago the First Council of Seventies endeavored to secure one hundred mature and experienced men to fill missions. They interviewed thousands of Seventies; everyone was willing to go, but they couldn't get away on account of financial conditions—too much bondage of debt. A man asked him recently to sign a note with him. He seemed in such dire need that he consented. They went to the bank and when the banker learned that they had no collateral and no security he refused to give them the money. That's one way to keep out of debt—don't have any collateral. Elder Kimball said he is thankful for the blessings of the Lord to him, in adversity as well as in prosperity. He urged the people to live to obtain the blessings of the Lord.

The closing hymn was "Redeemer of Israel." The benediction was by President C. Alvin Orme, of Tooele Stake. Conference was adjourned until 10 a.m. Sunday.

President Heber J. Grant, presiding at the Sunday morning session, announced the opening hymn, "Come, come, ye saints." The congregation joined with the choir, under the direction of Prof. A. C. Lund, with Prof. J. J. McClellan at the organ. The opening prayer was by President William N. Patten, of Lost River stake.

President Grant said he believed he never saw the tabernacle so crowded on a Sunday morning. He therefore announced an open-air overflow meeting, in addition to a meeting in the Assembly Hall, which had already been announced.

The choir sang, "When dark and drear the skies appear."

Bishop Charles W. Nibley was the first speaker. Who is there among the Latter-day Saints who can doubt that Providence is over all? queried Bishop Nibley. Who doubts that the hand of the Lord is over this great nation? Who doubts that all are the children of God? These great semi-annual conference gatherings are a testimony that the Lord is with his people. It has been remarked that there never was a time when the Spirit of the Lord seemed to be among his people to a greater degree than now, as to temple work and Priesthood gatherings. The women, too, take an active part in Church work. Is it the power of man? No. It is the power of Almighty God, the power of the Priesthood. When God withdraws his Spirit because of the wickedness of the people, they wander in darkness, and woe be unto the people when that Spirit is withdrawn, for that is the life-giving power.

That Spirit directed the formation of this government, it directed the activities of Luther and the other great reformers. But in the Priesthood of God there is greater power. Men ask what is this great power that directs the activities of the Church, so that there is not a beggar in the Church; what is it that directs the activities of the women? It is the power and potency of the Priesthood; for be it said that although the women are not ordained to the Priesthood, they, with their husbands, are partakers of its blessings; and be it also said that "we lords of creation" cannot be saved without our wives. To know God is life eternal, and the Priesthood is the key of knowledge. No need to ask Latter-day Saints which is the way. They are not groping for the way to eternal life; they have found it. "If ye truly seek, ye shall surely find it," quoted Bishop Nibley, and no man or woman has ever put that promise to a test and found it lacking. Without the Priesthood the power of godliness is not manifest to men in the flesh. The Lord is at the head of his work. His work is marvelous, and it is a wonder how he operates and guides all the activities of his Church. Bishop Nibley expressed a prayer for God's work, and for the great American nation.

The next speaker was Elder Levi Edgar Young, of the First Council of Seventies. He said the saints had received spiritual strength and guidance during the conference sessions. He had queried in his own mind, is the world near a moral collapse? He is naturally an optimist, he said, but he cannot but believe that a moral collapse is near, and only the Gospel of Jesus Christ will save the world. "We stake our all on the sanctity and cleanliness of the spirit," said Elder Young. The testimony of Latter-day Saints is that the Spirit of God will lead them to eternal progression and intelligence. They do not stake the testimony of their lives on material things. It will yet be said the Latter-day Saints are not only the most intellectual people on earth, but the most spiritual. Every individual born of woman is a child of the living God, and it is imperative that saints base their testimony upon a knowledge of this true and living God. There is too much "stuck on" religion in the world, too much superficial philosophy. God is over all. He is watching the nations of the earth. The peoples of the old world who are suffering will yet be blessed. In far-off Russia Prophets will be raised up, Elder Young said he verily believes, men who will link their lives with God, and with whom God will converse. God will bless all the nations of the earth. The German people are a good people—the rank and file. They may have been schooled falsely, but they, as all, are the children of God. The truths of the Gospel will redeem the world, the power of God will save mankind. Elder Young expressed a prayer for the nations now in darkness, that they may see and accept the light of truth.

Mrs. Judith Anderson Beard sang, "O, for a burst of song."

President Grant read "greetings from Waterloo," from Elder Orson F. Whitney, president of the European mission, and other members of a party touring the mission fields of the European continent. He read also excerpts from a letter from Elder Whitney, telling of their travels and of the progress of the work of the Lord. President Grant said the First Presidency had also received letters of encouragement from Elder David O. McKay, of the Council of the Twelve, and Elder Hugh J. Cannon, president of Liberty stake, who are touring the missions of the world. He also referred to Elder Reed Smoot, whose duties in Washington, D. C., have kept him from attending general conference.

MINUTES OF THE NEWCASTLE CONFERENCE.

THE Newcastle semi-annual conference was held in the Co-operative Hall, Whitehall Road, Gateshead, Sunday, November 6th, 1921. President Orson F. Whitney, Sister May Wells Whitney, and Elder William A. Morton, of the Liverpool Office, together with nine traveling elders, were present. President Osmond C. Crowther presided at all the meetings. The morning session commenced at 10:30 by the congregation singing, "Did you think to pray?" Invocation was offered by President William Derbyshire, of the Middlesbrough branch. The Sacrament was administered by Brothers Isaac B. Gray and Charles M. Elwood.

A delightful Sabbath-school program was furnished by the several branches. Under the direction of President A. E. C. Banks, of the Gateshead branch, a dramatization of the parable of the Prodigal Son was impressively presented.

Elder Morton addressed the assembly on the subject of prayer, emphasizing the importance of sincerity in this form of worship.

"O say what is truth?" was sung by the congregation, and the benediction was pronounced by President Dinsdale, of the Darlington branch.

General Priesthood and Relief Society meetings were held in separate rooms immediately following this session of the conference. At the Priesthood meeting, reports were given by the branch presidents; all showing marked progress. President Crowther gave a very favourable report of the conference in general. Thirty converts have been baptized this year, and the faithful labours of the missionaries have brought many investigators to the meetings, a number of whom, he felt confident, would ere long become members of the Church.

President Whitney then addressed the Priesthood. He spoke with spirit and feeling, commending the brethren for their faithful labours, and giving them counsel which they received with gladness and which will be of great service to them in their missionary work. They were to realize that they were in a Christian

country, among people who believe in the Lord Jesus Christ, in his atonement and resurrection; their mission therefore is not to preach "Christ and him crucified," but the second coming of the Messiah, and the great work of preparation that is going on prior to his glorious appearing. "Joseph Smith and his mission" should be the burden of our message to the people. "Strive to get the Holy Ghost more fully into the hearts of the saints," said the President, "and a ready and willing obedience to the requirements of the Gospel will follow."

At the Relief Society meeting reports were received from the several branches. The sisters expressed their delight at having Sister Whitney with them, for they felt their great need of help from a representative of the General Board. Sister Whitney said she had great pleasure at being able to meet with them. She had heard of the splendid work done by the Relief Society sisters in the European mission during the Great War, and felt that much praise was due them for their untiring labours. She dwelt on the importance of love and unity, without which success is impossible. She counselled the sisters to ever remember that they were under the supervision of the Priesthood.

The afternoon session commenced at 2:30. "Come, come, ye saints," was the opening hymn, after which prayer was offered by Brother Roger Howey. The general and conference authorities were presented and unanimously sustained.

President Whitney addressed the congregation. Spoke of man's pre-existence and of some of the great things that took place in the pre-mortal state. Told of the rebellion in heaven, when Lucifer and his followers were cast out and denied the privilege of taking upon themselves mortal tabernacles, without which man cannot receive a fulness of glory. Exhorted the saints to keep themselves unspotted from the sins of the world. Revelation is the rock upon which the Church of Christ is founded, and being built on that rock, the gates of hell cannot prevail against it.

Elder William A. Morton gave an interesting account of his conversion and bore a strong testimony to the Truth.

Sister Whitney told of her visit to a number of conferences in the European mission, of the hearty welcome she had received at all of them, and of the great pleasure she had experienced on seeing the faith and zeal that were manifested by the members of the Church whom she had met in her travels.

"Now let us rejoice in the day of salvation" was sung, and Elder Charles W. Speierman pronounced the benediction. He invoked the blessing of God upon the labours of the representatives of the great powers when they assemble in conference at Washington, to deliberate on the limitation of armaments and on other important matters.

The final session of the conference commenced at 6:30 p.m. After

the opening exercises, President Whitney addressed a large congregation. He set forth some of the erroneous doctrines that were taught by so-called Christian churches at the time "Mormonism" made its appearance, among them predestination, infant damnation, eternal punishment, etc., all of which were unreasonable and unscriptural. The necessity for the restoration of the Everlasting Gospel was clearly pointed out by the speaker, who showed that such a restoration had been foretold by John the Revelator while a prisoner on the Isle of Patmos. All present listened with wrapt attention while President Whitney told of the Prophet Joseph's glorious vision of the future of the human race, and of the different kingdoms that they will occupy—celestial, terrestrial and telestial, each individual being judged and rewarded according to the deeds done in the body. The speaker referred to the book with seven seals which John had seen in vision; each seal representing a thousand years of earth's history, the seventh the thousand years of the Millennium, the morning of which will ere long break upon the world. "The world is in its Saturday night," said the President, "and the great work of house-cleaning has commenced preparatory to the coming of the Lord Jesus Christ to reign as King of kings."

Elder Morton refuted the false accusations made against the missionaries in this country, and bore a powerful testimony to the restoration of the Gospel through the Prophet Joseph Smith.

The conference was brought to a close by the congregation singing, "How firm a foundation, ye saints of the Lord." President A. E. C. Banks pronounced the benediction.

All the sessions of the conference were well attended, especially the evening meeting, at which a large number of non-members of the Church were present. The faith of the saints was greatly strengthened, and much encouragement was given them.

OSMOND C. CROWTHER, Acting Clerk.

WHEN YOU PASS ON.

Be not but of this earth
  And of its blinded ways;
  Yearn not for pomp and praise:
For what's ambition worth
    When you pass on?

Delight in virtues meek,
  In humble service, love;
  For your reward above
These priceless treasures seek
    'Ere you pass on.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, NOVEMBER 17, 1921.

EDITORIAL:

THE GOAL ETERNAL.

In the Thirteenth Century a great Italian poet, the immortal Dante, produced a wonderful work—"La Divina Comedia"; in English, "The Divine Comedy." In one part of the poem its author represents himself as passing through Hades, or Hell. In the first circle of the infernal depths, a region called "Limbo"—described by a footnote in my copy of the work as a place "containing the souls of unbaptized children, and of those virtuous men and women who lived before the birth of our Saviour"—he comes upon such characters as Homer, Virgil, Plato, and others of their class. He is told by his spirit guide that these "of sin were blameless," and yet were "lost," "since baptism was not theirs"; they having died before the Gospel came.

And this was all that Thirteenth Century theology could say for worthies of that class—the best and brightest spirits of their times. Blameless, and yet in hell, "desiring without hope," simply because, in the days of their probation, they were not connected with the Christian Church—a church that did not then exist.

If any reader of mine wishes to know why Joseph Smith and "Mormonism" came forth, he or she need look no further to find one of the cardinal reasons. It is furnished in Dante's masterpiece, presenting, satirically or otherwise, the orthodox teaching of Mediaeval theology regarding the spirits of the good who depart this life without undergoing the baptismal ordinance. This, and that other man-made doctrine, that half the world was predestined to be saved, and the other half to be damned, regardless of any good or evil done by them—little children included in both classes—were widely preached in Christendom when Joseph Smith and the restored Gospel came into the world. Was it not time for such a man to come—time for a Prophet to arise, and for the pure primitive Faith, with its message of salvation for the living and the dead, to go forth once more upon its mission of justice and mercy?

It matters not what men have imagined, spoken or written to the contrary, the Gospel of Christ does not and never did dispose of men's precious souls in that unrighteous, unreasonable and unscriptural manner. It does not prejudge men, nor save nor damn them regardless of their deserts. Rewarding all according to

their works, it gives to every creature, living or dead, the opportunity to accept or reject it before final judgment.

"In my Father's house there are many mansions; I go to prepare a place for you, that where I am, there ye may be also." So said the Son of God. But to whom was He speaking? To all the world—to mankind in general? No. He was speaking to his disciples, to pure-minded, right-living men and women, who were following in his footsteps along the path leading to life eternal. Not to thieves and murderers, but to saints was the assurance given that they should be with Him in the Hereafter. They were the only ones to whom such a promise could consistently be made. Like cleaves to like, in heaven as on earth, in eternity as well as in time.

Christ's later promise to the penitent thief: "To-day shalt thou be with me in paradise," did not mean that the thief would go straight to heaven. It simply meant that he was about to enter the spirit world (mistranslated "paradise")—a place of rest for the righteous, a prison and purgatory for the wicked, pending the resurrection. The Saviour had a mission there, prior to his ascension into heaven. "He went and preached to the spirits in prison," as his chief apostle declares. He went there as a teacher, while the thief went there to be taught, that he might be saved eventually, if found worthy.

There are "many mansions" in the great House of God, and the spirit world is one of them. Light and darkness divide that realm, each having its appropriate population. The Gospel is preached to the dead, or the departed—for they are no more dead than we are—nay, not so much. It is preached to them, as Peter affirms, that they may "be judged according to men in the flesh, but live according to God in the spirit."

The glorified planets are God's kingdoms—parts of a Universal Empire; and "to every kingdom is given a law," celestial, terrestrial, or telestial. Whosoever inherits any one of these kingdoms, must abide the law pertaining to that kingdom. If he cannot abide "the law of Christ," he must abide a glory other than the celestial—even a terrestrial or a telestial glory; and if he cannot abide a telestial law, he is "not meet for a kingdom of glory." If he wills to abide in sin, and altogether abides in sin, then must he "remain filthy still."

Such are the teachings of Joseph Smith, and they are in strict accord with the doctrines of Jesus Christ and the ancient Apostles. "The dead, small and great," are to "stand before God," before the "Great White Throne," and "the books" will be opened, and the dead will be "judged out of the things" written in the books, "every man according to his works." The motive as well as the act, the desire as well as the deed, will be weighed in the eternal balance, and a righteous judgment be rendered in every case. No man will be rewarded or punished for what another man has done

or left undone, nor will anyone be held accountable for an opportunity that he never possessed.

I was crossing the Atlantic on an ocean liner, and had secured a first-cabin berth, the only one remaining unsold when I made my purchase. Upwards of a hundred passengers were in that part of the vessel; the second-cabin compartment contained perhaps twice as many; and in the steerage were several hundred more.

I saw that the first-class cabins were the best furnished and the most favourably situated for comfort, convenience, and safety. The passengers were shown every courtesy; their food was of the choicest; the captain and other officers were their associates; and they enjoyed the full freedom of the ship. But it was different in the second compartment. There the food was not so good, the berths were less comfortable, and the privileges fewer. Conditions in the steerage were even less favourable. The food and furnishings were still poorer, and the restrictions yet more rigid.

I was struck with the analogy existing between the things that I beheld, and the higher things which they seemed to symbolise. That ocean-going steamer was a likeness of human destiny, projecting the eternal future of Adam's race, as made known by divine revelation through the Prophet Joseph Smith. All souls rewarded according to their works, and saved and glorified in the "many mansions" of the Father.

For "this is the testimony of the Gospel of Christ, concerning them who come forth in the resurrection of the just: they are they who received the testimony of Jesus, and believed on his name, and were baptized after the manner of his burial. . . They are they who are the Church of the First Born. . . Wherefore all things are theirs. . . These shall dwell in the presence of God and his Christ forever and ever. These are they whom he shall bring with him, when he shall come in the clouds of heaven, to reign on the earth over his people. These are they who shall have part in the first resurrection. These are they whose bodies are celestial, whose glory is that of the sun, even the glory of God, the highest of all, whose glory the sun of the firmament is written of as being typical."

In other words, these souls, seen by the Prophet in vision, were as first-cabin passengers over life's perilous sea. They gave to the great Captain the fullness of their obedience, and received from Him the fullness of recognition and reward. All privileges, all possessions, are theirs. They associate with divine beings, and are themselves divine.

Concerning those who attain to the terrestrial glory, which differs from the celestial, as the moon differs from the sun, the "Choice Seer" has this to say: "Behold, these are they who died without law. And also they who are the spirits of men kept in prison, whom the Son visited, and preached the Gospel unto them, that they might be judged according to men in the flesh. Who

received not the testimony of Jesus in the flesh, but afterwards received it. . . These are they who receive of his glory, but not of his fullness . . Wherefore they are bodies terrestrial, and not bodies celestial, and differ in glory as the moon differs from the sun."

These voyagers paid only for second-rate privileges. They gave but a part of their allegiance to Him who has said: "Thou shalt have no other gods before me." The things of this world were more precious in their eyes than the riches which perish not. They loved Truth, but not whole-heartedly; they loved money and pleasure more. They strove for fame and the applause of the world rather than for the approval of Heaven. Though clean of conduct and honourable in deal, they were not valiant for Christ. They were worthy of the Kingdom, but not of the Crown.

As for the inheritors of telestial glory—differing from the terrestrial as the stars differ from the moon—they were symbolized by the steerage and its occupants. "These are they who are thrust down to hell." There they pay their debt to justice, and are then liberated by Mercy and ushered into a glory greater than the finite mind can comprehend. But they "shall not be redeemed from the devil until the last resurrection," at the close of the Millennial Reign. "These all shall bow the knee, and every tongue shall confess to Him who sits upon the throne forever and ever. . . And they shall be servants of the Most High, but where God and Christ dwell they cannot come, worlds without end."

Such is "Mormonism's" astounding declaration. Such is the truth as it is in Jesus Christ. Even the damned can be saved—and not only saved, but glorified, if they will only repent. But they will never see the face of God, neither the Father nor the Son. Only the rays of the Holy Spirit reach them, through the medium of the higher spheres.

All who can be, will be saved, and placed according to their merits, in different degrees of glory. One class alone remains outside salvation's pale, permanently condemned—they who commit the unpardonable sin, the sin against the Holy Ghost; an offense so heinous that those guilty of it cannot repent. This is what makes their case hopeless; salvation being predicated upon repentance. If they could repent, they could be forgiven, but being unable to repent, the pardoning power cannot reach them. Sons of perdition, these. They "deny the Son, after the Father has revealed him. Wherefore, he saves all except them."

The unpardonable sin involves utter recreancy to superior light and power previously possessed. It "crucifies the Son of God afresh, and puts him to an open shame." Such a sin can be committed only by men equipped with every qualification for the highest degree of eternal glory. They are as first-cabin passengers who, in the full enjoyment of every privilege and advantage

pertaining to the best and happiest of all conditions, wilfully throw all away, and recklessly fling themselves overboard, to go down in unfathomable depths.

Reflect upon this, reader. Ponder well the principles and truths here presented. Then come aboard, resolved to be nothing less than a first-cabin passenger over life's stormy ocean into the calm haven of Celestial Glory.

O. F. W.

DEFENSE OF MORMON DOCTRINE.

By Elder B. H. Roberts.

(*Continued from page 711.*)

We can but admire, as I think, the very remarkable statement of Sir Robert Ball as to the extent of the universe and the probability of the many worlds and world-systems being inhabited by sentient beings. Yet, long before Sir Robert Ball's thought was written; before Earnest Haeckel's "law of substance" was formulated, or Dr. Draper's "Extent and Grandeur of the Universe" was published, a "Mormon," accepting the doctrine to be found in the revelations of Joseph Smith, more tersely and definitely set forth the same ideas in verse. This was Elder W. W. Phelps. He was a bit eccentric, perhaps, but none among the disciples of the new dispensation more truly caught or better expressed the knowledge of the new dispensation than did he; and in witness of it I refer to many of his hymns that on every Sabbath day are sung throughout the Church.

"Kolob" is a very distant sun, spoken of by Abraham in the outline of an astronomical system given in the Book of Abraham, in the Pearl of Great Price. And now Brother Phelps' verses:

If you could hie to Kolob,
In th' twinkling of an eye,
And then continue onward,
With that same speed to fly,
D'ye think that you could ever,
Through all eternity,
Find out the generation
Where Gods began to be?

Or see the grand beginning,
Where space did not extend?
Or view the last creation,
Where Gods and matter end?
Methinks the Spirit whispers,
"No man has found 'pure space,'
Nor seen the outside curtains,
Where nothing has a place."

The works of God continue,
And worlds and lives abound;
Improvement and progression
Have one eternal round.
There is no end to matter,
There is no end to space,
There is no end to spirit,
There is no end to race.

It is "Mormon" doctrine that Intelligence was not created or made; that it is eternal; that man, in the primary fact of him, is spirit; that the elements of matter are eternal; that spirit and matter inseparably connected receive a fullness of joy; and when separated man cannot receive a fullness of joy. (D. & C., Sec. 93: 29-34). That is why spirit and tangible substance are united in man—he is spirit and body united, and made a soul, a living soul. "This is my work and my glory," says a "Mormon" Scripture, God speaking, "to bring to pass the immortality and eternal life of man" (Book of Moses in Pearl of Great Price, ch. 1:39). And again, in another "Mormon" Scripture, "Men are that they might have joy" (II. Nephi, Book of Mormon, ch. 3:25). This briefly represents the purpose of God with reference to the earth-life of man.

And now, if it be true, nay, it being true, that the universe is as here described, limitless—time and space unbounded; and space everywhere filled with substance, with worlds and world-systems, and these peopled with not only sentient but intelligent beings—and these existing through untold millions of ages—not merely millions of years—what comes of it? Supposing too, as we reasonably may, that these intelligent beings have come up through some such process as the inhabitants of our earth are passing through: spirit-birth; their birth into a mortal life; then resurrection from death to an immortal life—then, I ask, what comes of it? There is but one answer: viz., that very many of these intelligent beings—the offspring of other intelligent beings—have arrived at such development, intellectual, moral, spiritual; have attained unto such creative powers and to such world controlling power: to such love-manifesting power, that it is not at all sacriligious to regard them as divine intelligences.

Men may call this "crass materialism," if they like, and polytheism; but it is inevitably true if the resurrection of the body is a reality; that is conceded. "If one accepts the actual physical resurrection of the body," we are told by a member of the Institute, "there can be no vital objection to any of the absurdities of 'Mormon' theology concerning life after leaving this earth." Nor of life before the beginnings of it upon this earth, either, let me add. For the facts of life upon this earth, as we know them, and the fact of the resurrection from death that we are assured of by the word of God, that cannot fail—have been ten thousand times repeated in more ancient worlds to the glory of God and the ac-

complishment of his purposes. Again, I say, men may call all this "crass materialism," but this we know, the highest spirituality that has been manifested in this world has been manifested in connection with material, with matter. It is exhibited in the life of man, whose spirit connected with matter, is united in a living soul; and spirituality attained the highest—and, as we believe, the highest possible—manifestation in the person of the resurrected Christ, a united spirit with a material body, and that union made immortal. For, as the Scripture teaches, "Christ being raised from the dead, dieth no more; death hath no more dominion over him" (Rom. 6: 9, 10). He lives now and forever a resurrected personage of flesh and bones and spirit.

There was much said in the Institute about the Mormons being polytheistic in their thinking, because of our belief in these Divine Intelligences to which I called your attention. Polytheism is charged against us. Well, I think our friends ought to have been a little more discriminating when they made that charge, because the moment you say "polytheism," you go back to Egypt in your thoughts, to Babylonia and Syria, and to Persia and to Rome and to Greece, and to think of the polytheism that existed among those people. The polytheism of these people personified the forces they found in nature, not only constructive forces, but destructive forces, not only benign forces, but evil forces. Now surely, it was not the purpose of our friends of the Institute to charge us with polytheism in the sense that we worship spirits of good, and also spirits of evil, such as Osiris (male), and Isis (female), and Typhon, the spirit of evil in the Egyptian polytheism. I do not think they meant to charge us with that. Neither can they charge us with worshiping or adoring divers and various unharmonized deities, when they charge polytheism against us. They ought to at least say that those Divine Intelligences which we believe may and do participate in the government of the universe, are the harmonized and united Divine Intelligences; that though there may be many of them, they constitute many in One—in One-ness. This is the oneness that the Christ prayed for to subsist between himself and his disciples—the same union that subsisted between himself and the Father. "Holy Father," he cried unto God, "keep through thine own name those whom thou hast given me, that they may be one as we are. . . Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us. . . that they may be one, even as we are one; I in them, and thou in me, that they may be made perfect in one" (St. John 17: 11-23). So united are all the Divine Intelligences of the universe. One Divine nature, but many participating in it, and constituting a perfect, intellectual, moral, and spiritual unity, which destroys the notion of polytheism in our system of thought.

Then, again, as to our worship, and these Divine Intelligences: Our friends of the Institute ought to make a further distinction, and say that notwithstanding our belief in the existence of many divine but harmonized intelligences, or Gods, if you will, for us and for our earth and the heavens pertaining thereunto, there are Three, God the Father; God the Son, Jesus Christ, the Redeemer; and God the Holy Ghost, the Witness for truth—these Three united in one Godhead, constitute the Deity to whom our allegiance is pledged, to whom our worship is given; to whom we submit our minds and our wills, for such we understand true worship of God to be. And these three, united in one Godhead—these we worship and adore. Now, if that is to be called polytheism, all right. But it is just as good monotheism as our friends can boast of in their doctrine of the Godhead, consisting of three personages in the Godhead, Father, Son and Holy Spirit, and which is not without its element of polytheism.

Now, my brethren and sisters, considered in the light of these great truths, here thought upon, our faith stands before the world in such form that it will bear the test of Scriptural appeal, and will stand the test of reason and of true philosophy.

This Institute we have talked of had much to say about the yearning of our young people after a higher spirituality than is found in "Mormonism." And they think that the lack of spirituality in "Mormonism" is going to give them the opportunity to make such an appeal to our youth that they will be able to substitute their faith for ours in the hearts of the youth of Zion! Well, I smile when I think of it. It is notorious that a "Mormon" into whose life has really entered the faith of the Gospel of Jesus Christ, has been spoiled for everything else, in a religious way. He will never make a good Methodist; he will never make a good Presbyterian; he will never make a good Catholic. You might as well expect the eagle that soars in God's bright sunshine at noonday without blinking to become a farmyard chick, as to expect a "Mormon," who has really had the faith of the Gospel in him, to become a member of a sectarian church and amount to anything in it, or for the lion roaming the forest, to become a bleating lamb, as for a Latter-day Saint who has tasted the good word of God, and tasted of the powers of the life to come, and had the Spirit of God enter into his soul, to become a member of a sectarian church. It cannot be done. Our youth will be true to the faith of their fathers, and as they grow in the knowledge of it, they also will grow in spiritual power, for "Mormonism" has to offer them a spiritual life and a spiritual background the like of which is not to be found among the systems of philosophy of men, or among the religions of the world.

In conclusion, and with the solemnity of this occasion, deeply impressed upon my mind by reason of this partial exposition of some of the great truths that our faith includes, I want to say to

you, since by virtue of my office I am made one of the special witnesses of the truth of God in this new dispensation—I want to say to you, not only from Scripture, and from reason do these great truths appeal to my soul, but through the inspiration of God, which has touched my spirit, and my life, I know these things are true, and I bear witness of it to you, in the name of Jesus Christ. Amen.

FROM THE MISSION FIELD.

Baptism.—A baptismal service was held at Deseret, London conference, Sunday evening, October 30th last. Four converts were baptized by Elder Wilford G. Edling, and confirmed by Elders James I. May, Horace W. Shurtliffe, Frank Armstrong, and Ray Woodfield.

Branch Conference.—The Sunderland branch conference was held in Sunderland Chapel on Sunday, October 23rd, 1921. A Priesthood meeting was held at 10:30 a.m., at which the presidents of all the organizations reported that they were doing good work, and that the auxiliary organizations were a special means of education which the saints were taking advantage of. The president of the Deacons' quorum reported that the quorum was working well, and the members all expressed themselves as thankful for the priesthood. The Sunday-school services commenced at 2:30 p.m. A special program was rendered, consisting of recitation, songs, and a talk from Conference President Osmond C. Crowther. The evening service commenced at 6:30. The authorities of the Church were unanimously sustained. The Deacons' chorus rendered "The day-dawn is breaking." Elder Roger Howey spoke on pre-existence of spirits, showing plainly that it is a teaching of the Bible. President Crowther spoke, encouraging the saints to overcome the temptations of this life, and to make their trials stepping-stones into heaven. There was a good attendance of saints, and several investigators were present.

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